*171 591 844 *171 604 [593] /331 cont./ see, could occupy the lying-in room at the home of the parents-in-law. Although the people lived in monogamy and the father was the head of the family, the mother's brother was still regarded as equal to the father as a protector of the child and in any case, if the father died, assumed all responsibilities until the children were grown. He, not the mother, was in charge of their property.

*171 601 *191 123 602 Among all the tribes, older and younger brothers had different designations. The younger brother was on the same level as the cousin and had a name in common with him. The Bakaïrí called me "older brother" and later in the third village also "grandfather"; the Mehinakú called me "uncle" (mother's brother). My traveling companions were always called my "younger brothers or cousins" and were also addressed in this way by the Indians themselves.

*171 ● 583 585 Marriages were concluded without wedding celebrations; the parents, first the fathers, then the mothers, talk matters over, and the father of the bride receives /332/ arrows and stone axes; the bridegroom must also work with him in the clearing "to show that he knows how," he hangs his hammock above that of the girl, and everything is in order. That older men have young *171 582 wives and younger men older wives was clearly pronounced only on the Paranatinga, but not on the Kulisehu (this prerogative of the old thus appears only with the decline of the tribe). At least the few matrimonial unions with which I became more closely 586 acquainted in Maigéri were evenly matched. Divorce among the Bakaïrí takes place without any trouble, it was said, even if the husband is not in favor of it. "The woman leaves, perhaps he will catch her again."

*171 592 [593] I have spoken earlier about the division of labor between the sexes; cf. pp. 216 ff. The woman did not occupy an undignified position. The husband let her carry a larger load than he himself carried, he kept her away from the flute house where the men consulted, smoked, celebrated festivals, and where strangers were lodged, he was her lord and master -- and he did what she wanted. When Martius says that the woman does not occupy an inferior position "in spite of slavish subordination as a result of